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A
GODLY SER-
mon :

Preached at Detford

in Kent, on Monday the
ix. of June, in Anno.
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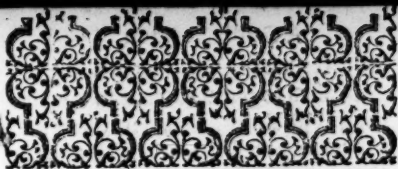


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*A Godly Sermon, Prea-
ched at Detford in Kent.*

The Text.

*N*ow concerning the things wher-
of ye wrote unto me. It were good
for a man not to touch a woman.

*I. Cor. 7.
ver. 1.*

2 Neuerthelesse to avoid fornication
let every man haue his wife, and let eue-
ry woman haue her own Husband.

ver. 2.



*I*n the name of the Fa-
ther, the Sonne, and
the holy Ghost, thre
persons & one God,
let vs pray. O gra-
cious God, and most
mercifull Father, by whose goodnesse it
commeth to passe, that wee haue bene
safely preserued from our yong & ten-

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der yerres vnto this present houre: & are now called together to serue thee, by singing of Psalmes, with preaching and prayer: we most humbly beseech thee for thy son christis sake, y^e thou wilt not suffer our minds to be negligentl^y wandering about other matters, to make thee more and more displeased agaynst vs: but so to order & gouern the same, by the inspiration of thy holy spirit, that we may by these vertuous exercises, learn more & more to mortifie & kil the lusts of the flesh, to sorrow and lament our sinful wretchednes & misery, and to repent and amēd our liues in such sort, as all may rebound to the kingdome of Christ, and to y^e confusion of Antichrist, to the setting by of his glo^{ry}, and to the pulling downe, & cleane ouerthrowing of al superstition, false doctrine, heresie and popery: thorow the same thy sonne Iesus Christ our Sauour. Amen.

It is written in the viij. Chapter of the first Epistle of S. Paul to the Corinthians, in the beginning of the Chapter in these wordes: Nowe concerning the things whereof you wrote vnto me, &c.

For

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For the better vnderstanding of the Apostles mind, we haue to consider, that (after the Apostle had preached the gospel to the *Corinthians*, and planted a Church amongst them, & was gone abroad to publishe the glad tidings of saluation to others also, for he was not then (as Preachers at this present should be) tyed to one flock: but by the vertue of his commission hee must goe thorow all the worlde) false Apostles entred into the Church, who being puffed vp with vaine glorie, and affectate eloquence, sought to bring into contempt, the simplicity whiche Paule vsed in preaching the Gospel.

Here in the very entraunce we haue two things to learne. First, that as God is willing, and woulde haue all men saued, and come to the knowledge of his truth, and therefore vseth meanes to accomplish it, namely the preaching of his gospel, which is y^e power of god to saluation to all that beleue. So our common aduersary the Diuell, goeth about like a roaring lion, not onely seeking in himselfe to deuour vs, but also

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1.Tim. 4.1. vsing his instruments to deceiue vs, &
 2.Tim. 3. 1. to draw vs backward into al error and
 1.Peter. 3.3. superstition. Secōdly we may here see,
 Iud. 18. what a gap is opened to all inconueni-
 Mat. 23. 24 ences, when y^e Minister or Preacher is
 from among his flocke. Paul no sooner
 gon from *Corinthus* but by and by false
 Apostles labour to destroy y^e which hē
 2.Cor. 1. 10. had placēd. He was no sooner departed
 from the churches of *Galatia*, but there
 craftily crept in false brethren, that
 corrupted the pure doctrine of Christ,
 and taught that the ceremonies of the
 Exod. 32. 2. law must be necessarily obserued. Moises
 no sooner gone by into the moun-
 tain frō the people of Israel, to receaue
 the law at the Lords hāds, but the peo-
 ple fall by and by to Idolatrye and un-
 godlinesse. And Paul sēmeth to warne
 the elders of Ephesus concerning this
 Aſ. 20. 28. matter also, when he sayth: Take hēde
 therefore vnto your selues and to all
 the flocke, whereof the holy Ghost hath
 made you ouersēers, to sēde the
 church of God, which he hath purcha-
 sed with his owne blood. For I knowe
 this, that after my departure shal grie-
 uous

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nous wolues enter in among you, not sparing the flock, & that our Non residents would but consider this: & that they which giue them liberty to sinne, would weigh this, then mens consciences should not be so clogged with iniquitie & vngodlines as they are. Ther gods people should be better instructed & looked vnto, in respect of their spiritual pasture, than eyther nowe they are, or hitherto haue ben, God in mercy if it be his will and pleasure bring it to passe. But to returne, these false Apostles that had thrust in themselves, among the Corinthians after Pauls departure, did not onely as before I sayd, bring into disliking, Pauls plain and simple kinde of teaching, but also indououred to intangle with bayne and foolish questions, the mindes and consciences of the Corinthians, and albeit the Corinthians did harken much vnto them: yet it appeareth that they did not vtterly shake off that authority and credit which they had of Paul, & therefore they demanded Pauls iudgement concerning such matters, as the false Apostles

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Apostles and Preachers went about to
perswade thē in; & here by the way one
thing is taught to you cōmon people, y
you receaue not as truth euery thing y
euery one speaketh, for all is not golde
that glistereth, but try the spirits. whe-
ther they be of God, yea or no, & agayn:
proue all things, but retaine only suche
things as be good, you haue for your in-
structiō in this behalfe y cōmandement
of our Saviour Christ, search y scrip-
tures: & also that notable example of y
men of *Thessalonica*, who receiued the
word with all readines, & searched the
scriptures dayly whether these things
were so. The questions which the Co-
rinthiās proposed, were (as may plain-
ly be proued by the circumstances of this
chapter) concerning single life, the due-
ly of mariage. Besides of discōrd & dis-
sentions in mariage, of mariage between
y faithfull & unfaithfull, of uncircūcising
the circūcised of seruitude, of virginity,
& second mariage. Of all these at this
present it is impossible to speak. Ther-
fore we will deale only with y two first,
that is concerning single life, and the
dueties

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queties of married folke, of which two
poyntes the Apostle doeth largely in-
treat, in y^e 9 first verses of this chapter.
To deale with any other curious diui-
sion of the text, I minde not, for that I
see it wil be the more profitable for you,
the more simply I deale herein: I will
therefore take the words as they lye,
and expound them, briezly withall: de-
liuering vnto you, such obseruations of
doctrine and christian instructions, as
God by his spirit shall reueale vnto me.
In the beginning of my text, are these
wordes. Now concerning the thinges
&c. The Apostle had in some of the
Chapters before goyng, and especially
in the latter end of the 6. Chapter, in-
treated of a certaine disease, named
fornication: for this sicknes he appoin-
teth in this Chapter a double remedie:
the one is marriage made in the feare
of God: the other is the gifte of chasti-
tie: or sole life proceeding from God.
The Apostle saith that the Corinthi-
ans did wryte vnto him about certaine
matters. By whiche it maye bee ga-
thered, that it was a custome in those
dayes, when darke and doubtful causes
did

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did arise, by wytyng to demaund the iudgement of the disciples & apostles of Christ: who being taken out of this life, afterwards they went for counsaile to holy Bishoppes and learned Fathers, which custome as it was commendable, so being abused, it engendred a certayne tyrannie. For the Bishop of Rome (whose iudgement was sundry times asked) began by that meanes, to vsurpe Lordshippe and rule ouer the congregations of Christ, as as though nothing ought to be accounted substantiall and true without his aduise, a very proude and ambitious kind of dealing. But let that passe. It is most sure that the Corinthians did wryte vnto him, and wee haue the substance and matter of their questions: yet concerning the manner and forme thereof, there is much controuersie. Lord God what a litte Chrysostome and Hierome do in that behalfe keepe. It shall be superfluous to rehearse their saynges and reasons, for that they make adoe where none needeth, and besides the time may be spent in more necessary

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cessary and profitable matter. Moreover, to reason of thinges doubtfull, when we haue thinges certayne & sure before our eyes, is mere vanitie and smacketh somewhat of foolishnes. Only in these words we haue for our learning to marke: first, the willingnes of the people, and the desire that they had to be instructed in matters of truth and religion, & therefore sent to Paul their questions, requesting to haue his answers thereto. Secondly, the great care that Paul had to doe good to all maner of men by all meanes possible, who beside that he had taught them in his presence, doth now notwithstanding, as a token of the continuance of his good will towards them, instructe them also in his absence by wytyng. If we now apply this to our tyme & age, and compare our ministers & people, with this people and their preacher, we shall find as great oddes and as much difference as is betwixt white & black. For (that I may deale first with the people, they had some knoweledge of God:) ours altogether want knowledg
of

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of God and godlinesse: they laboured to increase in all knoweledge: wee remaine in all ignorance and darkenes: and if any would reach vs his hand, to drawe vs out of the filth and myre of sinne, we account him our greatest enemye. There was amongst them, by reason of discipline, seuerer punishment of sinne: and by that meanes also godlines of life and holines of conuersation: for lacke of it among vs, the bydle is giuen to all maner of iniquitie, and all kind of vngratiousnes and vngodlines, doth without punishment rule & raigne amongst vs. Now concerning the minister, he preached vnto them: ours reade to vs, and scarce that, according to knoweledge: hee profiteth them both by preaching and writing: ours neyther of these wayes doe any good: he able to teach, and that which hee requireth of others, was in himselfe, for he was able to stoppe the mouthes of the aduersaries: ours are for the most part, blinde gypdes, sleepe watchmen, dumbe dogges, and as the Prophete Zacharie rightly calleth the, idle shepherdes, nay rather Idols themselues.

For

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For they haue a mouth and speake not,
they haue eyes & see not, they haue ears
and heare not, they haue noses and smell
not: they haue handes & touch not, they
haue feete and walke not, neyther make
they a sound with their throat: they that
make them are like vnto them, and so
are all that trust in them. A lamentable
case, that they that should guide other,
are themselves to be guided, because
they be blinde: and that they that should
leade other, are so lame, that they can
not goe on their feete: nay I woulde
to God there were not, that to the lacke
of knowledge in themselves, adde innu-
merable heaps of vices: some ruffians,
some whozemōgers & drunkards, some
blasphemers, & some spotted with this
publike crime, some with that, whereby
they not only purchase vnto themselves
an euil report and rumor to goe of the,
but also cause Gods name & his Gos-
pell to be euill spoken of. So that you
may see how farre our ministers are off
frō being like Paul, whō they ought in
this case, & other poynts also to follow
as far forth as by Gods spirit they shal
be assessed: but as there is no agreement
betwixt

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betwixt light and darkenes: so there is not in any respectte almost any likeness betwixte him and them: agayne, where as Paul if his iudgement were asked, concerning matters of faith and religion, was able to giue sound and sincere iudgement, according as Gods trueth, which also is required in euery one that taketh vpon him the office & name of a minister, these in such cases are so farre off from executing any parte of their function, that you were with the Romanes as good goe to the geese of the Capitall of Rome, or els with the Israelites aske counsell at your stocks, and haue your staffe teach you. Warry in deede if you deale with them for keeping a gelding or a hawke, for dressing a garden, orchard or bowling alley, for tabling or carding, or any such other foolishnes and vanitie, they will & can behaue themselves most cunningly: neither would I haue any to gather hereupon, that in a generalitie I condemne all. For I knowe that in this realme, there are many both godly and learned my meaning is, ^h the greatest number
and

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and common soyt are such, as continue
all experience at this day to the great
griefe and sorrowe of the godly, too too
plainely declareth. The Lord put into
the harte of Prince and Magistrates,
to remoue these, and (if it bee his will)
to see such placed in his vyneyard, as
may hasten in his haruest. But to let
this passe, and to intreat of those mat-
ters, which specially concerne the
cause for which we are at this present
assembled. The Apostle sayth, It were
good for a man, not to touch a wo-
man. The meaning is not, that mar-
riage by Gods institution is euill or
wicked: for that were intollerable blas-
phemie if any shoulde so say: but that
marriage, because thowowe mans cor-
ruptions it bringeth cares & troubles,
is not expedient, I iudge this worde
(good) to bee taken (not as Ierome a-
gainst Iouinian taketh it, for þe whiche
is contrarie and against euill, as he too
childishly and peeuishly, by the leaue of
so great a father doeth take it, and as
Tertullian (somewhat befoze him did
take the same also,) but for expedient &
profitable,

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profitable, as in other places of the scripture, it is likewise vsed. And this rule of Paul is to be understood of such, as vpon whom the Lord hath bestowed y^e gift of chastitie, not only of bodie but also of minde. For albeit there are some good interpreters, that apply it generally to those three kind of Eunuches, or chaste persons, whereof our Saviour Christ speaketh, yet am not I of that mind, because that many otherwise chaste in body, haue not withstanding their minds & understanding defiled wth vnnatural lusts & concupiscence, which before our God is a great & a greuous sinne. So then Paul addresseth himselfe in this place to speake to such as haue pure hearts and cleane bodie, which is either hardly or not at all found in any. For who can say, my hearte is cleane before God, and this may playnely appeare vnto vs by that which followeth. Neuerthelesse, to auoyd fornication, let euery man haue his wife, and let euery woman haue her own husbād, and againe, if they can not abstaine, let them marrie, for it is better to marrie,

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marrie, then to burne. To make this more plaine by a similitude; If one should say after this maner: It is good for a man neither to eate, to drinke, nor to sleepe: vnlesse he were well vnderstood, he should appeare to speake very absurdely, because he seemeth to take away all such necessities, as whereby God hath appointed mans life to be mainteined: yet the partie so saying, doth not dispraise meat and drinke, and sleepe, as things noysome and hurtfull, but meaneth y^e we should liue more godly, if being freed frō these prouocations, we gaue our selues wholly to y^e consideration of heauēly things. For more then the competent and needfull sufficing of our nature, whatsoever is giuen vnto these, is diminished from the spirit. Euen so the Apostle doth not condemne marriage in this saying, as euill or wicked; but because many lettes and stops are found in fleshly marriages, he saith *It were good not to be married*, for that doth hee vnderstand by touching of a woman, as the best & most learned expositors y^e I

B.i.

haue

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seene take it. It followeth, *Nevertheless, for the auoyding of fornication; &c.*
In these words the Apostle commandeth
such as are vncleane, to run to the reme-
die y^e God hath appointed: for although
the sentence seeme to be vniuersall, yet
it ought to be restrained vnto them, who
feele themselves by a certayne needful-
nes to be pricked forward. In this be-
halfe no law can be prescribed, neither
can we iudge one of another, but every
man should bee a sufficient witnesse to
himselfe, because in himselfe he feeleth
the infirmities and prickings of the flesh,
and albeit there appeare neuer so many
stops & lets in marriage, yet this must
all vnderstand, to whom God hath not
giuen the gift of chastitie (and so by
that meanes not able to withstand the
prickings of the flesh) that this comman-
dement is by the Lord layde vpon their
shoulders as a burden to beare, which
if it be not performed (seeing that God
hath appointed this as a remedie a-
gainst sinne) they commit grieuous ini-
quities, and by that their dealing heape
vnto themselves wrath against the day

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of the Lord. For neuer the place of the
 Apostle must not be so vnderstoode, as
 though this were the onely cause, why
 marriages should be made; but this is
 his wile, not sonmuch to shew for what
 causes marriage was ordemed, as for
 what persons it was fit and necessarie,
 for if we haue respect vnto the time of
 the first institution, it could not be a re-
 medie for y^e disease which yet was not
 (I meane sin) but it was ordeyned for
 the procreacion of children, the increase
 of mankind, and the mutuall societie y^e
 the one should haue of the other: & after
 mans fall the second vse was added. To
 stand vpon the tearmes, *fornication*
or adulterie, & the differences betwixt
 them, we shall not neede, because it is
 more curious then necessary, & this we
 see, y^e the scripture doth as wel vse y^e one
 as the other tearme, in many places, for
 all vnchaſt & vnlecher behauiour of our
 selues, either in bodie or mind. This is
 inough out of this place to be gathered,
 y^e though the world make little account
 of committing such wickednes, yet it is a
 great sin before y^e maiesty of god, which

B. 2.

euiden-

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evidently appeareth; because hee will
haue those that are his, to shun and flye
from the same. If this be not sufficient,
cast but your eyes vp to the latter end of
the former chapiter, and see how hap-
nous a crime the Apostle maketh it:
there he warneth them to flee fornication;
the reason whereby he would dis-
swade them from that sinne, is taken
from the notoriouſnes and grieuous-
nes of the fact. For sayth he, every sinne
that a man doeth, is without the body;
but he that committeth fornication, find
noth against his owne bodie, that is to
say, he more polluteth his owne bodie,
then he that committeth any other sin.
If this will not serue, haue an eye vnto
those punishments which God hath
appointed vnto those wicked con-
tinentes and breakers of his ordinaunces.
His punishments are two folde, eſther
temporall or perpetuall. The perpe-
tuall punishment of God, is that bur-
ning lake of fire and brimstone, which
is prepared for the diuill & his angels;
where shalbe weeping, wayling, and
gnashing of teeth, without (sayth Iohn

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in his reuelation) shall be dogs and in-
chaunters, and whoremongers, and mur-
derers, and idolaters, and whosoever lo-
ueth and maketh lyes: and the Apostle
Paul saith, Know ye not that the vnrigh-
teous shall not inherite the kingdome of
God. Be not deceived, neither fornica-
tors, nor idolaters, nor adulterers, nor
buggerers, nor thienes, nor couetous, nor
drunkards, nor raylers, nor extortioners
shall inherit the kingdome of God: which
places are to be vnderstood of such ma-
ner of men, as are the seruants of sin,
and sold to worke wickednes, & die in
the same without hartly and vnfained re-
pentance. His temporall punishments
are also of two sortes: eyther in those
which he layeth vpon the committers
of such wickednes, of himselfe: as war,
plagues, pestilences, sickenes, pouer-
tie & such like, which bring his children
to a consideration of their faulces, and
a beholding of his mercie, but haue in
the wicked and reprobate a contrarie
effect and operation. and in the 26. of
Genesis we may see that Abimelech
king of Gerar, made a law concerning

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this matter, that whosoever did touch
the marrow his wife to the breaking of
wedlocke, should die the death. Verily it
may appeare to all (vntlesse they be wil-
fully blind) that we in the cleare light of
þ Gospel, are far worse in this matter;
then they which were vnder the law of
nature, before the law of God written
was giuen for the gouernement of his
people. But if such as God hath ap-
pointed his officers and ministers on
earth, to execute such notorious offen-
ders and transgressors of his law, who
ought to deal in the punishment of this
sin, as God himselfe appointeth, & not
as þ Popes canons pestilently prefer-
berth: that is to say, to see whoredome &
adultery punished wth death, as the Lord
himselfe willeth, & not so lightly passed
ouer & looked vnto as at this day it is.
In þ law we haue these words repeated
twise for sayling, *The man that com-
mitteth adulterie with an other mans
wife, because he hath committed adu-
lerie with his neighbours wife, the adu-
lterer and adulteresse shall dye the death.*
And how diligent executors of this law

the

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¶ magistrates & people of Israel were,
 it appeareth in that they were so ready
 to put to death that innocent Susanna:
 yea in þe very law of nature, it hath bin
 after that same maner punished, as ap-
 peareth in Genesis, when we reade that
 Judah contemneþ his daughter in law
 Thamar, because she was an adulteress,
 (although he himselfe giuing sentence
 against her, knew not that he had com-
 mitted sin with her) to be burned. But
 I know this iudgement will not be liked
 of some, but it killeth not, for I come
 not to please men, for if I should so do,
 I could not be the seruant of God: this
 I dare speake, & to all, of what sort &
 condition so euer they be, in þe strength
 of gods spirit I dare utter it, þe lack
 of discipline is the occasion of this sin,
 & is in some sort by wicked & vngodly
 persons euē as it were defended, affir-
 ming it is but a knack of youth, a piece
 of good fellowship, or if not defended,
 yet the punishment diminished, and the
 faulces lessened now as in time hereto-
 fore it hath bene: for the scribes & pha-
 rises affirmed that if a man kept his
 body cleane from actuall sinne, he could
 not

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not be an adulterer or fornicatour: and
no maruayle though the people were
easily induted both to receyue and be-
leene this opinion. For besides that it
is plausible to flesh and bloud, y^e scribes
and pharisees themselves, the authors
of it, were in those dayes men of great
countenance and estimation, euen as
Abbottes and Cardinals in the Pape-
cie, or (that I may speake more fami-
liarly and playnely) like to our Lord
Bishops amongst vs, yet notwithstanding
their credit, Christ setteth himself
against them, not onely shewing howe
corruptely they had expounded the
lawe, but also opening the true sense &
meaning thereof. So that this is ma-
nifest, that though the worlde account
neuer so little of this wickednes, know
you yet the Lord esteemeth both the
thought, wilhing & the deed doyng to
be great & grievous sinnes, and there-
fore so expressely hath forbidden it, & ap-
pointed so greuous punishment for it.
Not that I meane that hee which sin-
neth in thought, shoulde by the Ma-
gistrate bee put to death, as well as
he

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he that doth the filthy fact in body: for
 that were with the Pelagians, Iouia-
 nists, and Stoicks, to make sinnes e-
 quall, which opinion of theirs I utter-
 ly dislike and detest. For in respecte of
 circumstance, one sinne may be grea-
 ter then another, and so deserue a shar-
 per punishmente, but to teach you ac-
 cording to the truth of gods law, that
 you should not think those sins small,
 which Gods spirite accounteth verye
 great (and indeed, without repentance,
 make a perpetuall separation betweene
 the Lord and vs) and also to declare,
 that we ought hartily to wish, and ear-
 nestly to pray, that Gods lawe, accor-
 ding to his will, with as much speede
 as might be, and in as straight a man-
 ner as he hath commaunded, might be
 put in execution, to the punishing of
 the wicked, and the comfort of the god-
 ly. Neyther am I ignorant howe some
 both haue and will kick againste this
 doctrine, thinking that though it were
 so seuerely punished in the old law a-
 mong the Jewes, yet it shoulde not bee
 so among vs. To this I coulde easilye
 replye,

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yeeld, if they were able to proue, eyther
God himfelfe the Lawgiuer, to be mu-
table: which is impossible, or else the
law not to appertaine to vs, whiche I
think they are not able to doe: or else if
they were able to prescribe a better or-
der of politike gouernmēt, thē God him-
felf, & author of al wisdome, hath alrea-
dy set out, which were presumptiō and
blasphemie intollerable, for by h means
flesh & blood should be, if not exalted be-
fore h maieste of God, yet made equall
vnto him. But seing h they are not able
to proue any of these points, it remay-
neth, that vnles they wil be iudged fro-
ward & obstinate, they consente to this
truth, & acknowledge h same. But they
are so far frō yeelding to it, h they spare
not to set thēselues against it, For did
not Christ say they, say to the woman
taken in adultery, Goe thy way & sin no
more, & Paul did not kill with the sword
but excommunicate by the word, the ince-
stuous person at Corinth. Therfore for-
nicatiō, adultery &c. is not so straightly
to be punished as you would haue it. I
will answer briefly, and for breuities
sake I wil omit many necessary points
in

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in these two examples, which otherwise if I might stand long vpon, they were worthy of the noting, & first for Christs example, thus I aunswere, & execution of the law for punishing adultery with death, did belong to y^e ciuil magistrate, now Christ was none, as plainly appeareth by this saying: Man who made me a iudge or a deuider ouer you, spoken to one that would haue had him to haue commanded his brother to haue diuided the inheritaunce with him: and againe by that which he spake to Pilate, My kingdom is not of this world. So then because Christ was not a ciuil Magistrate, he would not take vpon him to put y^e in execution. For he had nothing to do with, withal teaching vs to, y^e we be content wth our vocation, & keepe our selues within y^e bounds therof, & this may serue for answere to y^e example. Now concerning Pauls dealing, wee haue thus much to note, that there was th^{is}, so far as canne be gathered, no Christian ruler, that might take vpon him to execute this lawe, in his full force, and yet rather then sinne shoulde be unpunished, and wickednesse winked at,
Pauls

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Paule woulde vse the discipline of the Church, & deliuer the incestuous person ouer to Sathan for a time. Would to God, that if so bee the Magistrate neglect his duetye in punishing this sinne, in such seuerer manner as Gods law appointeth, yet wee might haue some Paules and Elders in euery Congregation, chat would vse y^e force of the word, and seuerity of Discipline Ecclesiasticall, to the beating down of this, and all other like horrible vices. But all this notwithstanding, it is lamentable to be considered, and no godly man can without teares behold, the fond and ridiculous punishment of this sinne vsed in these dayes. To be pricked in a shete, or pinned in a blanquet, and to stand in the Church, or in some Market place, or carred thorowe the Towne, is the most gracious censure of all: and yet in my iudgemente, as good left undone, for it is the best waye that can be, to make such as haue little shame in them, to bee altogether past shame, I will not say altogether past grace. And yet this kind of punishment belongeth

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belongeth to the poorer sort. If rich
ones sinne, they are punished by the
purse, forty shillings for committing
such an acte is iudged a great punish-
ment. If this be not a maintaining of
sinne, I know not what is. For what
vicious or sensuall man is there, that
will leaue his diuelish pleasure, if he may
achieve it for money. Beside that they
which are punished after that maner,
for want of the execution of gods lawe,
fall often into one and the selfe same
sinne. So that sinne aboundeth, and in-
iquitie raigneth so much, that wee in
this age, are comparable herein in a
maner, with all the former ages of the
world, which surely in my indgement
commeth to passe because that maner
of punishing sinne, whiche God hath
prescribed is neglected, and an other
which man hath deuised, set in y place
and stead thereof. You see the abuse
hereof. Pray hartlye that God woulde
redresse this, and all other abuses re-
mayning yet amongst vs.

It followeth, *Let euery man haue his
own wife, &c.* By generall doctrine, is

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in these words deliuered vnto vs, plainly
proving y^e marriage doth belong to al
states, sortes, and kinde of men, as well
ministers as cōmon people, contrary to
that doctrine of Diuels, by papists de-
fended, who forbid marriage to such ma-
ner of mē. But as this place doth plain-
ly ouerthrow that their opinion, so doe
manye other both Examplēs and testi-
monies in holy scripture, whiche for a-
uoyding of tediousnes, I willingly o-
mit. Onely one as general as this, I
think good to rehearse, in the Epistle to
the Hebrewes we haue this saying: Mar-
riage is honorable among all men, and
the bed vndefiled, as for whoremōgers
and adulterers God wil iudge, you see
by these words (beloued) that in the A-
postles iudgement, marriage is hono-
rable among all men, of what conditi-
on soeuer they be, so that to forbid it in
some, is great and grāuious iniquitye,
seeing that God hath enioyned al y^e haue
not the gifte of chastitye or sole life, to
vse marriage, as a notable remedye to
put away the act of Fornication, with
the lust or concupiscence thereof. And
as out of these wordes a generall lesson
is

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is giuen to all to marrie, if it bee in the
Lord. So a man cannot without grief
consider the horrible sinne, and without
horror speake of the detestable iniqui-
ty; that those men (Papists I meane)
haue fallen into, that haue shunned this
meane, much lesse by them done, What
whoredom, adultery, fornication, yea so-
dometrie, yea buggery and other filthi-
nes, that ought not to be named in the
mouth of Christians) hath ben by them
committed, their own Chronographers
& history writers plainly declare, & this
sayng whē they are made popish priests
is too plain, *Sinon caste*, *lamer caste*,
that is, if thou canst not liue chastly, yet
take a whore wardly. It shal be best for
vs all those iniquities being set aside,
to embrace Gods counsell, as the onely
truth, and to shun the other as proce-
ding from the Diuell, the father of all
lyes and liers. Nowe though the Apo-
stle both command euery one to haue his
own wife for auoyding of fornication,
yet is it not his meaning that mari-
ages shoulde bee made in such sorte,
as G O D himselfe hath forbidden,
that is to saye, that young Children
may

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may marry, without consent of parents. for in such cases, the aduise, counsell, & agreement of fathers, is of necessity required. It is wonderfull to see, to what kinde of vngodlines and disobedience, the world in this behalfe is growne, for marriages are made without consent or counsaile of parents, which is a plaine breach of Gods commandement. Honor thi Father and thi mother, & this wickednes is confirmed and increased in another respect, because young men thinke themselves in this behalfe more at liberty then maydens or Damosels; Indeed if they could proue themselves not to be children, and by the commandement not to be tyed to obedyence, as the other are, I could easily be perswaded therein. But our wickednesse in both these cases, is far greater then that of the Gentiles. For in Genesis we read, that Shechem after he had rauished Dinah Jacobs Daughter (whiche fact was altogether vngodly) did desire his father to get him that mayde to wife. If Infidels and vnbeleeuers did this, how much more ought Christians

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that professe godlinesse to accomplishe
the same: Surely Schechem had as
great priuileges as any yong man can
now lay for himselfe: for besides that
he was a yong man, hee was a Lordes
sonne, & as it should seeme, the only son
of his father, and yet would not take
marriage in hand (though otherwise hee
had committed a vilanous act) without
his Fathers consent and aduise. Now
this is further to be considered in this
case on the Fathers part. For as y^e child
may not marry without the parents a-
lowing and liking of the same: so can
not the fathers or mothers eyther en-
force their children to make vngodlye
marriages, or to hinder & let marriages
begun in Gods feare, As many doe at
this day, that because one of the parties
hath not aboundance of wealth, or such
like, will not giue consent to the mari-
age of their children. But rather they
ought to labour that in the Lorde, such
contracts and marriages, may as much
as in them lyeth, be furthered. *Mozeo-*
uer in these words, Let euery man haue
his own wife, &c. This is to be conside-
red, that the Apostles mind is not to li-
C
sence

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cence any to marry with Infidels, or
of corrupt religion, vn honest behauior,
or so forth, but that they shold haue due
consideration of the parties to whome
they purpose by Gods grace to ioyne
themselues, and that they shoulde tho-
rowly know their religion & cōuersatiō
because mariage is not a bād for a day
a wēke, a month, or a yere only, but for
tearme of life also. Surely to speak my
mind, I cannot without grāse consider
the great disorder and confusion vsed
in the worlde at this day in this behalf,
for eyther the beauty is one cause, & so
they satisfye their eye & carnall lust, or
else mony or goods another cause thyn-
king therby to content their vnsatiable
minds. Now adaites neither religiō nor
honesty is in mariages demanded, but
rather we aske how fayre & beautifull,
or let me vnderstand how much monye
I shall haue. Clerely for a man to haue
such consideratiōs in chusing of a wife
is not altogethēr euill, because a man
must chuse him such a one as wth whom
alone, he can holde him selfe contente, so
long as they shall liue together, but to
put those things in the first place decla-
reth

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reth to such men as we deale wth in these
 cases, that we like beasts rather seeke
 things transitory and vaine, I meane
 beauty, substance, wealth and such like
 then their daughters and children, and
 y^e we more esteem of the one then y^e other
 Beside that, when mariages are made
 in such sort, wthout cōsideratiō of religiō
 & godlines (as if a christiā or professōr
 of the gospel, should marry with an in-
 fidel, Turke, Jew, or Papist) we tread
 vnder our fete Gods commādemēts, &
 wholly despise y^e exāple of godly & faith-
 ful men. In the law it is sayd to y^e peo-
 ple of Israel, concerning the Gentiles
 which inhabited the land y^e they wēt to
 posses. Thou shalt make no mariages
 with them, neither giue thy daughter to
 his sonne, nor take his daughter vnto
 thy sonne : a reason is added. For they
 will cause thy sonne to turn away from
 me, & to serue other Gods. Then will
 the w^rath of the Lord wax hote against
 you, & destroy thee sodainely, wherefore
 Abraham caused the eldest seruaunt of
 his household to sweare, that he shoulde
 not take a Wife vnto his sonne of the
 daughters of the Cananits, amōg whō

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he dwelt, but that he shoulde goe vnto his countrie, & to his kindred, & take a wife vnto his son Isaac. The selfe same rare we see to be in Rebecca & Isaac, for their son Iacob, and therefore after that he seemed to feare, least he shoulde take one of the Daughters of Heth to wife, and had vttered the same græfe vnto her husband, Isaac playnlye commaundeth his sonne, not to take a wife of the Daughters of Canaan. And in the new Testament it is sayd: Be not vnequally yoked wth the Infidels. O but say some, I can reclayme her from vndeleepe & vngodlines, to faith & vertue. Indæde if thou were as strong as Sampson, and as wise as Salomon, it might peradventure sinke into my braine, but if the strongest and the wisest were not able to resist, how shal the weakest and the simplest be able to stande. This is reckoned as one of the greatest reasons of Sampsons ruine, for taking a wife of the Daughters of the Philistines. And this is accounted as one of the weightiest causes of Salomons fall, that hee tooke him many wiues of outlandishe women, and strange nations, whiche turned

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turned away his hart from the seruice of the true God, after their false Gods. And this is iudged to be one of þ sins, for which God brought an vniuersall floud vpon the whole earth, and the inhabitants therof, For that the sonnes of God saw the daughters of men, that they were fayre, & they tooke thē wiues of all that they liked. Let vs therefore beware, and learne now at þ length, to deale more warily according to Gods holy councell in this and other matters then heretofore we haue done. Furthermore this is to be noted that in that the Apostle will haue euerye man to haue his owne wife, and euery wife her owne husband, that he doth vtterlye take away poligamie or multitude of wiues at one time. A doctrine not vnnecessary and unfit to be treated of in this place, because (as I heare say, & I do in part belæue it) þ there bee some in Kent doe defend the same. I can not speake of this and other things so largelye as I would, because I haue bene hitherto somewhat long. I wil say both concerning this and other thinges also that follow, my mind bræfely. Whosoener

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both defend this as lawfull and necessary, not only striueth agaynst the doctrine of Gods spirit, in this place deliuered, who sayth singularly euery man must haue his own wife, not wiues, but also quite & cleane turneth vpside down the first institution of mariage, for god in Paradise in y^e tyme of māns innocēcy joining woman vnto man as a helper, said: for this cause shall a man forsake father & mother & cleaue to his wife, & they two shalbe one flesh, not they thre, not they foure, &c. but they two. This is also to be considered, y^e the first breach of this ordinance began, not in y^e household of the faithfull, but in the wicked seed & stock of cursed Cain, for it is said in Genesis, that Lamech (who came of Cains kindred) tooke ij. wiues, y^e name of the one was Adah, and the name of the other was Zillah. So that it appeareth that all y^e either put in practise to haue many wiues, or defend y^e same, are of Cains progeny, y^e is, a frowarde, adulterous, & wicked possessiō, neither is there any reason, why they should to this end object the examples of y^e Patriarks, and godly mē of the old law be
fore

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foze þ̄ cōming of our sauioir ch̄rist, foze
 in thē it was a great sinne & infirmity,
 and had not the Lord in mercy, and in þ̄
 death of Iesus, who was the lamb, kil-
 led frō the beginning of the world, blot-
 ted out their sin, they had felt the payne
 and punishmēt, wh̄ is euerlasting deatch.
 You s̄e then þ̄ poligamie oꝝ multitude
 of wiues, cannot stand by Gods word.
 Let mans wit suppose what it cā, this
 only is the truth, þ̄ Lord giue vs grace
 to imbrace and follow the same. It fol-
 loweth, *Let the husband giue vnto the
 wife, &c.* Now þ̄ Apostle sheweth how
 we ought to liue after wee be married, &
 first he laireth out a general doctrine of
 mutual beneuolēce, þ̄ is of the dutye of
 the husband toward the wife, & the wife
 toward the husbād, wheras some hane
 vnderstood by due beneuolence, the debt
 of mariage, þ̄ is the satisfying of lust,
 it liketh me not, because it is somewhat
 to narrow. I indeed iudge that this mo-
 ued thē so to expound the same, foze that
 it followeth presently afterwarde, *the
 wife hath not power of her owne body,
 &c.* But it will stande moze agréable
 with truth, if we say that to be inferred

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necessarily, as a particular poynt oute
of the former, because the Apostle here
dealeth generally. For his meaning is
that the husband should doe to the wife
& the wife toward y^e husband & one of the
toward y^e other, al duties pertaining to
marriage. To intreat of the all particu-
larly, I can not at this present, neither
if I could would occasiō serue, y^e chie-
fest of the is that, which Peter speaketh
of, y^e there be betwixt the such a consēt,
& vnitie of minds that their prayers be
not interrupted, by which worde, it ap-
peareth, y^e priuate praiers were then, &
should now be vsed in priuate houses, &
how much it is obserued, let al iudge. I
feare me, y^e if householders should be cal-
led to accounts in this poynt, they wold
come very short. For wheras they prai-
ed morning & euening at y^e least euerye
day, it is a great matter with vs, if we
pray once a weeke in our houses, nay I
iudge some of vs neither praye in our
houses, nor in churches, but come thir-
ther only for fashiō sake, & this appea-
reth because ther foloweth so litle fruit
of our prayers. for if we prayed hartly
God wold here our praiers willingly &
graunt

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graunt our petitions effectually . But we aske many things, and obtayne few things, the cause is, for that we ask the not aright. It followeth, *The wife hath not power of her own bodie, &c.* The meaning is, that God hath so created man for woman, and woman for man, that they cannot well be one without the other, vnlesse it be such, as vpon whom he hath bestowed the gift of chastitie: that sentence serueth also well agaynst Polygamie, or pluralitie of wiues. For if the bodie of the man be so tyed to the bodie of the woman, that the one is subiect to the other, it cannot be, that the mā hath authoritie to take more wiues, nor the wife to take more husbands. It followeth, *Defraud not one another, except it be &c.* In these words Paul sheweth a notable remedie against y^e feigned shew of holines, & loue of our selues. For Satan many times pricketh vs with a shew of welldoing, to thinke our selues to be defiled by y^e cōpany of our wiues, & therefore causeth vs to leaue our vocation, and thinke of an other estate: as we reade that many men, and some kinges of this realme, haue forsaken

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taken their calling, lest their wiues & become religious persōs: so many women haue forsaken the duties of marriage, & closed by thēselues in vnrreligious cloysters. Besides this, mans nature is such, & it is so much addicted to the loue of it selfe, that at Sathans instigation, the man doth not only neglect his wife, but altogether loath her, and likewise the wife the husband: for these causes doth the Apostle so earnestly & diligently reason of the mutual society and loue betwixt man and wife: as if he should say, if married persons purpose to lead a single life, eyther because they suppose it to be more holy, or els are pricked thereto by sundry kinds of lust, not contenting thēselues with that ordinary meane þ God hath appointed, let thē consider, that they are tyed one to the other by a mutuall band: the man is but onely the one halfe of his body, & so likewise the woman. Therefore they haue not free libertie, to part asunder as they lust, & whē they lust: but rather they ought to weigh this, we cannot be one wout another, we lack one anothers ayde, God hath ioyned vs together, to
help e

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helpe one another, let vs therfore one
ayd anothers need. If they go so far þ
they separate theselues, the Apostile re-
quireth, first a mutuall consent, *wh* is
necessary, because the continency not of
one only, but of both of the is halsarded.
Secodly, þ it be but for a time, for per-
petuall chastitie is not in their power,
but is þ gift of God. Thirdly, that they
doe not therfore abstaine from keeping
company one with another as though þ
abstinence were of it selfe a good & holy
worke, or a piece of Gods seruice, but
þ we may giue ouer our selues to better
exercises, to wit, *fasting and prayer*: in
wh words we haue to consider, that the
Apostle speaketh not of euery sorte of
fasting, and euery kind of prayer. So-
bernes & tēperancie are kinds of *fasting*
& *prayer*, & shold not only be dayly but
also continuall. He speaketh therfore of
such a *fast* as is a publike and solenne
testimonie of repentāce, by *wh* we turn
away gods wꝛath & vengeāce, or by *wh*
the faithfull prepare theselues to *prayer*
when they take in hād som earnest mat-
ter. The same may be sayd of *prayer*, as
for exāple, whē some calamity or misery
is

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is nigh, or if some tokē of Gods wrath appeare, or when some matter of great weight & importance is to be taken in hand, as the ordering of ministers &c. And surely the Apostle doeth worthily ioine these two together, not as though fasting were a piece of Gods seruice, but because it is a preparation vnto prayer. For the bodie being by fasting subdued, the more willingly (by the assistance of Gods spirite) submitteth it selfe vnto the spirite, & being both ioyned, they poure forth more harti supplications vnto y^e Lord. And therefore our sauour Christ ioyneth them together in like sort, when he saith, *This kind of diuils is not cast forth but by fasting and prayer.* Now the in these words of y^e Apostle, we haue a plaine ouerthrowe, of that popish doctrine of diuorce, *a thoro & mensa*, that is to saye, from bedde & boord. They teach that for sundry causes and endes, a man may be separated from his wife, at the table and the bed, & yet the Apostle sheweth, that such separation cannot be made, for any ende but for this, namely that they may giue ouer themselues to fasting and prayer.

Their

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Their causes are worldly & fleshly, but the Apostles end is spiritual & heavenly. No lesse baynely and fondly do they deale in the whole matter of *Diuorces*: for whereas our sauour Christ maketh but one cause, and that is *Fornication*, they make nyne or ten at the least: and wheras by the warrant of Gods word, þ faultles party may marrie, if he haue not the gift of continencie (for by þ law of God, the adulterer and adulteresse should both be put to death, as befoze I shewed in the beginning, and the woman is set free, the husband being dead, from the lawe of the man, and the man from the lawe of þ wife, the wife being dead) by þ popish canon law yet in this realme mainteined, it cometh to passe, that neither þ sin is so grieuously punished as of right it shold, neither may the faultles person marrie, but as wel þ guiltles as the gultie, yea though they haue not þ gift of chastity, enioyned to liue a single & sole life, nay wold to god it were not a shewd & sinfull life. Now it followeth, & again come together, & though þ Apoule wil haue christian mē & women for godly exercises sake, to separate.

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separate theſelues, yet he wil not haue
that ſeparatiō to endure ouer long, the
reaſon is added, *that Sathan tempt you
not &c.* As if the Apoſtle ſhould ſaye,
when ye take vpon you to abſtein long
frō the ſociety one of another, and occa-
ſion is proſered to Sathan to oppreſſe
you, becauſe you take that in hand ſh
you are not able to perſorme: for ſuch is
the imbecillitie & weakenes of the fleſh,
that y one cannot long be wout the cō-
pany of the other, and therfore you had
need looke to yourſelues ſaith y Apoſtle
for y aduerſary wil leaue no corner vn-
ſought, nor any ſtone vbarolled, to pro-
uoke you to wickednes & incontinency.
Here we haue to learne that leſſon ſh
It touched in the beginning, namely, y
God requircth pure & chaſt mindes, as
wel as cleane bodies. And alſo we haue
to note the malice of ſathan, who goeth
about like a roying lyon, ſeeking to de-
uour vs: if we conſider his force, hee is
ſtrōg as a lyon, if we weigh his ſubtilty
he is called the great & olde ſerpent, &
can tranſlate himſelfe into y likenes of
an Angel of light: he ſpared not Chriſt,
but tempted him immediatly after bap-
tiſme,

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tisme, & therfore he will not cease to as-
saile vs, we had need therfore to be so-
ber & watchful, and to pray continually
wth the disciples for the increase of our
faith, because faith is y^e mean, by w^{ch} we
must resist, & though his power be in y^e
scriptures colited great, yet this singu-
lar comfort we haue in the same scrip-
tures reuealed vnto vs, y^e he is but a co-
ward, & playeth y^e part of a tyrant, who
when he hath gotten any people vnder
him in flauerie and bondage, doth mise-
rably torment the. But if we resist him
(the diuill I meane) and set our selues
agaⁿst him he wil flee far fro^m vs, for his
tyranie is exercised only vpon the chil-
dren of vnbeliefe: as for the faithfull, he
is not able to touch the, wthout gods suf-
ferance and appointmēt: he cold not en-
ter into a few swine, til Christ gaue him
leauē. He could not touch the body and
goods of Job, til God suffered him: his
power is not increased, nor the strēgth
and arme of our Lord any whit at al
abated. It remaineth then y^e we set our
selues in conflict & skirmish agaⁿst the
diuill, we shrink not, for then we lie opē
to be wounded. The Apostle hath in the
Ephesians

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Ephesians described *Panoplean*, that is to say, complet harness of a christiā, he appointeth euery one to haue their ioynes girded about wth veritie, hauing on the b^{reast}plate of righteousness, their feete shod wth the preparation of the gospel of peace, p^{ro} shield of faith, p^{ro} helmet of saluation, & the sword of the spirite. Marke how p^{ro} Apostle armeth a christiā souldier in the fore parts, & appointeth him in harness for his backe to defend p^{ro} wall: by which p^{ro} spirit of God teacheth vs, wth what valiant courage we should be indured, when we come to skirmish wth the diuill: we may not in any case turne our backs to him, for then we lie opē, & easily receiue his wounds, but resist him by faith, as I said before, & he will flee far frō vs. The Lord indue vs wth force and strength of his spirit frō aboue, to withstand Satan, & all his wicked temptations, & imprint these things in our hearts which we haue heard, to the amendment of our sinfull liues and conuersation, to the glory of his name thorow Iesus Christ, to whom with p^{ro} holy Ghost, be al honor and glory for euer and euer, Amen. Let vs pray.

FINIS.

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